THE SPIRIT of the HAT: OR, THE GOVERNMENT OF THE QUAKERS Among Themſelves,

As it hath been Exerciſed of late years by *George Fox*, and other Leading-Men, in their *Monday*, or *Second-dayes* Meeting at *Devonſhire*-Houſe, brought to Light.

In a *Bemoaning* Letter of a certain ingenious *Quaker* to another his Friend;

Wherein their Tyrannical and Perſecuting Practiſes are detected and redargued.

Alſo a *Preface to the Reader*, giving an account how the ſaid Letter came to the hand of the Publiſher.

By *G. I.*

London, Printed for *F. Smith*, at the Elephant and Caſtle, near the *Royal-Exchange* in *Cornhil*, and at the ſame ſign the firſt Shop without *Temple-Bar*, 1673.

THE

SPIRIT of the HAT:

OR THE

ARMAMENT

OF THE

QUAKERS

Armed Themselves

THE PREFACE TO THE Reader.

Reader,

THou art here preſented with the Copy of a Letter, wherein thou wilt find (upon reading) a Diſcovery made of the tranſactions of the Governing Quakers, *both in ſome of their Perſons ſingly, and in their Body, or* Convention, *joyntly: For thou ſhouldeſt know, that the* Quakers *have for ſome years formed themſelves into a kind of*

Politie-Eccleſiaſtick *Body, and have held their Meetings for matters of Government, every* Monday, *or Second day of the Week, at* Devon-ſhire *Houſe: there they take cognizance of thoſe things that concern them as* Quakers, *that is, A party of Folk that deſire to appear different from all others in Religion, Government, Speech, Apparel, Civil Converſe, and what not.*

Of ſome of their Tranſactions in theſe Meetings, thou maiſt perhaps have read in a Book intituled the Quakers Spiritual Court, *writ by one* Smith, *who had been a* Quaker, *but was gone from them. This piece which is now put into thy hands, appears alſo to be writ by a* Quaker, *and one that is ſo ſtill (at the writing of this) in Principle and Practice; but offended at the governing Body, by reaſon of their Defection, as he conceives, from their former Principles in their preſent Practiſes, as in the Letter it ſelf will more fully appear; wherein he doth not only declare matter of Fact, but compares it with the* Quakers *Principles, and the Practiſes of the Apoſtatiſed* Romaniſts, *and others, whom they condemn.*

The Quakers *are wont to glory in their Profeſ-*

Profeſſion, as ſtanding not in word, but in power; Whereby they ſeem to mean the excellent Converſation of their People above all others: But if particular Perſons among them tranſgreſs ſo manifeſtly, that it cannot be excuſed, then they defend themſelves, as others do, by ſaying, That it is no fault of their Principles, but the Perſon, that did not walk according to his Principles; But if it do appear, as here it doth, that not only as particular perſons, but as a Body, they are guilty of the like Tyranny, Oppreſſion, Perſecution, &c. as other faulty Bodies or Corporations, I hope we ſhall not ſuffer our ſelves to be impoſed upon by their nauſeous Self-commendations, to believe that they tranſcend all others, or that their Principles are better than thoſe of other Chriſtians whom they condemn, at leaſt it will not appear from their Practices that they are ſo.

I muſt needs ſay, I ſee no reaſon at all, why the writings of particular perſons, that are of the greateſt eminency among them, who write in their names, and are generally, if not univerſally, approved by them, as written by their true ſpirit, ſhould not be imputed to the Quakers, *as* Quakers; *But that what they*

do as a Body and Society ſhould reflect upon them as ſuch, I cannot ſee with what face they can deny.

I do indeed eaſily foreſee, they will endeavour to invalidate the Evidence that is here given againſt them, from the want of the Authors name; To which exception I have this to ſay to the judicious Reader;

1. *That in truth, I do not know his name, for that Copy it pleaſed God to bring to my hand, had no Name ſubſcribed, nor was it addreſſed to any; and the perſon from whom I had it, either cannot, or will not (being perhaps engaged to the contrary) tell me the Authors name.*

But (2.) *I ſuppoſe the conſiderate Reader may find ſufficient reaſon, from the intrinſick nature of this Relation, and from the circumſtances wherewith it is accompanied, to exact of him credence of the matters of Fact conteined in it; If not, he is at his liberty to judge as he ſhall ſee cauſe..*

(3.) *I deſire the* Reader *to conſider what weight is to be put upon, or what credit to be given to the name of an obſcure Author, when even Mr.* Pen, *the Son of Sir* William Pen *deceaſed, hath (for inſtance)*

ſtance) failed ſo egregiouſly in his Book entituled, The Spirit of Truth Vindicated, &c. *in Anſwer of* The Spirit of the Quakers tried, *that in relation thereto, and after a diligent comparing of theſe two pieces,* Mr. John Faldo *in his Book entituled,* Quakeriſm no Chriſtianity, *hath given this judgment;* But for *Pen*'s ſake I ſhall believe it more than poſſible, that a man of the higheſt pretences, having ſome more than ordinary means to deal rightly and ingeniouſly, may yet ſo far deceive my expectations, as to give the higheſt Contradictions to them all. *Part.* 3 *S.* 1.

And how ordinary a thing is it, in theſe times, for one Controvertiſt *to charge the other with notorious falſities in matters of Fact; what credit then to be given to mens Names, except other things concur to giue teſtimony to their Narratives?*

4. *I am not conſcious to my ſelf of any the leaſt injury I have done to the Copy, or undue practice in preſenting it, God knows, I believe the publiſhing it may be uſeful to the Publick.*

There was one line in the Copy which could not be ſo read as to be made ſence of, and therefore 'twas left out. I ſhall ſay no more, but

assure the Reader, *the Author seems to me to be faithful and ingenious, however let him judg of him and his work as he sees cause.*

Farewel.

G. J.

The

The Spirit of the Hat:

OR,

The Government of the QUAKERS *among themſelves*, &c.

Dear Friend,

WHat is made known and manifeſted in me, concerning the great Apoſtacy in this day, and what I have ſeen and heard, I am made willing to communicate the ſame, to teſtifie unto the truth thereof.

It pleaſed the Lord, about twenty years ago, to viſit this Nation with his loving-kindneſs, in ſending forth a Spiritual-Miniſtry, in the mid'ſt of Wars and Fightings, to turn us from Darkneſs to Light, and to bring us out of the Strife into the Patience of Jeſus, into his Love and Meekneſs, to do good for evil.

This Seed being ſown, proſpered in the hearts of many, and brought forth Victory through Judgment, and the Spirit of Burning: And the Lord was wonderfully with them in this Diſpenſation, that

that very many came off from the barren Mountains, and out of the ſandy Deſarts, and were here refreſhed, without Money, without Price, and the Bread was broken freely to the Hungry, and Water given freely to the thirſty: And not only ſo, but likewiſe our Veſſels were filled with the ſame, whereby our Hearts were made glad, and cauſed the Springs of Life to break forth out of our Bellies, and the Bread of Life to dwell within us, that we needed not to go forth out of our own Houſes, having an Holy Anointing within us to ſupply the wants of our Souls, and lead us into all Truth.

And the Lord did daily add unto the Church, and raiſed up many to go forth in the Power to Preach the Everlaſting Goſpel whereby the Church multiplyed and encreaſed to the aſtoniſhment of the Nations.

How low and humble were they in their Spirits! how few were they in Words! Their *yea* was *yea*, and their *nay*, *nay*!

Ah! let me take up a Lamentation! How are the Mighty fallen! How have the Stars ceaſed to give their Light! How are the poor diſtreſſed, and the young Ones bruiſed, by the high Mountains and lofty Cedars, whoſe Habitations were once in Heaven, but now upon the high places of the Earth, to impoſe upon the Conſcience, and to eſtabliſh an Arbitrary Power by a Law; Theſe are the armed Beaſts, and the many Antichriſts, which break the Unity in Spirit, and the Bond of Peace. This brings in Diviſions, cauſeth Differences, Contentions and Emulations: It roots up the Good, and eats as doth a Canker, whereby the Unity is divided,

vided, and the Peace broken. But the Unity that the Lord approves of, is for every one to act according to his measure and growth in the Truth. All are not strong, therefore all cannot be in the same Exercise, no more than a Child can be found in the exercise of a Man: So that the disuniting-Spirit doth not barely lie in being of another Mind and Judgment, but in the imposing of its Judgment and Practice; which appears plainly by *Paul*, who clearly judged that the ground of the Differences in the Church, lay very much in the judging one another in Meats and Drinks, *&c.*

It's the great Promise of the Father in these latter Dayes, That he will write his Laws in our Hearts, and put his Spirit into our inward Parts, to lead us into all Truth, and out of all appearances, which his Spirit manifests in us to be in the Imitation, and after the Traditions of men.

Is it then reasonable for the Spiritual Man to be found in the practice of doing, before a Law written, but rather wait at the Feet of Jesus till God reveals. And he that walks according to this Rule, shall know his Doctrine, and be led to behold his Glory, and Witness an unity in Spirit with his Brother, though in a different Exercise.

How doth this differ from the World's, and the *Foxoman*-Unity, which is to yield subjection to the Order of the Body, (so called) though no manifestation within. And this Unity they glory in; by this is their Kingdom upheld; from this they are able to boast, Who is able to make War with us? Who can stand before us? Do not all fall that have risen up against us? Are not these the high-swelling words of proud *Babel*, whose towring thoughts

thoughts muſt be abaſed? whoſe practice hath been to cruſh the tender Ones, in their Bodies, Souls, and Spirits. This Language hath mine ears heard, this practice hath mine eyes ſeen, to the grief and wounding of my Soul.

This combined Unity I have no pleaſure in; its Nature is known by its Image, its Birth by the exerciſe of its Power.

My Friend obſerve; What difference is there in theſe things between *George Fox* and the *Papiſts*? the one ſaith, *No Liberty out of the Church*; the other, *No Liberty out of the Power*. Saith the *Papiſt*, *What Liberty to the Sectary?* No, *What Liberty to the Heretick?* No: And *George Fox* ſaith, *What Liberty to the Presbyter?* No; *What Liberty to the Independent?* No; *What Liberty to the Baptiſt?* No: *Liberty* (ſaith he) *is in the Truth*. The difference lies onely here, The one hath greater power to compel than the other.

The *Papiſts* ſay, *Believe as the Church believes*: So likewiſe ſaith *G. Fox*; but I ſay Nay, I am not to believe a thing barely becauſe the Church believes it, but becauſe it's manifeſted in me, elſe I am to wait till God reveals it. I was told the aboveſaid by two there preſent.

The Church of *Rome* claims a power of Excommunication (of them) that will not ſubmit to their decent and comely Order, though in it ſelf the thing be meerly Circumſtantial, Ceremonial, or (as they tearm it) indifferent; and their reaſon is, It Judgeth the Power, and ſmites at the Authority, and (ſay they) it's an Inlet to Diviſion, and thereby is Unity violated.

Behold a reſemblance thereof, it hath been often ſaid

ſaid unto me, The *Hat* is nothing, but it is out of the comely Order, it judgeth Friends who are in the Power, who teſtifie againſt it, and it breaks the Unity; and therefore we cannot ſuffer ſuch to Marry or Bury, nor to partake of any Priviledge as a Member of the Body; and this is in the ſubſtance Excommunication: for Excommunication chiefly lies in a man's being deprived of the Benefits, and put out of the protection of the Law, as alſo from being a Member of the Church.

The ſeverity is the ſame with us, for where could I Marry or Bury, if we were an intire Nation? Or how can I take a Wife without a Witneſs? Or how can I have a Witneſs, if to be one is lyable to the ſame miſery.

Selected Bodies ought to be found in the exerciſe of Moderation, Tenderneſs, and Mercy, as if they were a Nation. I alwayes find, when once ſuch put forth their hands to afflict for Conſcience-ſake, as their Power groweth ſtrong, ſo doth their Oppreſſion.

But perhaps they would ſay, We do not eject for Conſcience-ſake, but becauſe of an obſtinate Will, which oppoſeth Friends.

The *Papiſts* juſtifie themſelves by ſaying of the ſame. I remember a Judge likewiſe made the ſame reply when a Friend mentioned Conſcience. Certainly it cannot be an evil in one, and right in the other, no more than it is cruelty in the *Papiſts* Perſecutions, and juſt in the *Proteſtants*.

It will be a noble Example in thoſe that ſtand upon the Advantage-ground to Act in Moderation, Tenderneſs and Mercy. And although it is the policy of the World's Churches, *&c.* under a pretence

pretence for Unity, not to hear the tender Conſcience, yet the Church of Truth will; and where they are found, will account them as Brethren, and not to think it a ſufficient ground to refuſe them after admonition, if they perſiſt, but to wait till God perſwades them. And this is the Royal Law of Liberty, the other is the Yoke of Bondage, from which we are not to be entangled after the Traditions of Men.

This great Charter of Liberty is violated, and greatly broken in many particulars: If I have a cauſe before the Elders, but eſpecially if I am a Diſſenter, it's frequently urg'd, give it to Friends; if I do not, a further ſnare is offered, namely; *Doſt thou believe Us to be in the Power of God?* If I ſay, Yea; then, *What wilt thou not leave it to the Power of God in Friends? Thou art in confuſion to believe Us to be in the Power, and yet durſt not truſt to the Judgment of the Power.* To my knowledge, this is a capital Crime accounted.

What greater uſurpation can there be than this, To claim my right from me into their Breaſts? For though the Elders may be preſerved in the Power this Year or Seaſon, they may apoſtatize from the Truth, and yet claim the ſame prerogative over my Propriety; hereby a Tyranny may be entail'd upon my ſelf by laying of ſuch a Foundation.

A moſt incomparable Inſtance is the Church of *Rome*, who was in the Power and Glory of God; howbeit through pride ſhe loſt it, yet gain'd, through ſubtilty, the Prerogative before mentioned, To give up unto Her Judgment, and to believe as She believes, to the deſtruction of many thouſands: So that it clearly appears, The Spirit that claims ſuch a Power,

Power, under pretence of being in the Power, is the Spirit of exaltation: and I know, that thoſe Perſons that have been moſt confident in the claim, under the ſame pretence, have committed great miſtakes; and thereby Truth hath been depreſſed, and Error cheriſhed.

I ſuppoſe I may affirm that in all Ages, Truth hath not been perſecuted as Truth, but as Error; I could inſtance, that many in the great Aſſemblies in *London*, have not only been diſſatisfied with the reſt of their Brethrens Actings, though they made uſe of the Name of the Lord. Both theſe cannot be right, yet both claim the ſame Power in Judgment: otherwhiles ſubmit (through fear) unto the Judgment of the more eminent, though it doth not at all correſpond with their underſtandings. If one part of the Body be lyable to miſtakes, why not the other? And if the Spirit, as they are a Body, is to be Judge and Determiner of Things; by what Spirit ſhall I know which is in the right? How needful is it therefore to be joyned to our own, in the particular, conſidering how lyable man is to err; yea, in petty Matters. And I know, an Oppreſſive Act done by a Select Body, having power, is by very few clearly diſcerned; but when done by a private Perſon, every weak-ſighted Man can then diſcover it to be an Oppreſſive Act: And ſo the evil Actions of great Ones are judged leſs Criminal, and the Perſons leſs Faulty than in juſtice they ought to be.

The Churches of Men are ſtill ſetting up themſelves one above another; but the Aſſemblies of the true Church are all equal, having Chriſt the Light equally preſent with and in them; and therefore

Friends

Friends of one place, cannot ſay they have power over Friends in another place, ſeeing all may be liable to have Chriſt the Light alike, in and among them; elſe Chriſt his Spirit, in ſeveral places, ſhould be above, and under themſelves: But Chriſt in each Aſſembly of the Faithful is their Head; and this Head they do not leave, to ſet up a fleſhly head to themſelves, whether it conſiſts of one or many of them; ſeeing Antichriſt doth as ſtrongly invade Chriſt's Headſhip in many, as in one Man; in a Counceel, as in a Pope; in *George Fox* and the Body, as either.

This Spirit of Antichriſt in *G. Fox*, &c. would wreſt from me what I am not willing to part withal, to wit, my Conſcience, under no leſs penalty than Excommunication; which is as far as in them lies, the loſs both of Heaven and Earth: of Heaven by Excommunication, of Earth by Deprivation; and this without redemption, unleſs complying with his or their Will and Pleaſure; and for no other cauſe, than for the omittance of a very ſmall Ceremony, which they hold neceſſary to Salvation; like the circumciſion of old, who preached, *Unleſs they were circumciſed, they could not be ſaved.* But perhaps they will ſay, We do not excommunicate thee, yet we cannot own thee in thy error. I anſwer, It's one thing not to own a man in a particular, and another thing ſo to diſown him, as wholly to exclude him from protection: For if I am once accepted of as a Member, and after caſt off as not being a Member, I ſhall leave it to the ſober what to call it. Perhaps they will ſay, *This caſting off was not for the thing,* (as indeed it hath been laid unto me) *but for the*

contempt.

contempt. I may rather ſay, Sure the greater the cruelty, to lay an Injunction upon ſo ſmall a matter, that draweth after it ſo deep a Cenſure, as to caſt a man out of the Church. Suppoſe a Magiſtrate did command a trivial matter, ſome Ceremony or other, under pain of Treaſon, and ſhould proceed againſt the Infringers of this Command as Traitors; it were much to be doubted, whether the Command did not partake more of Cruelty, than the Diſobedience of Contempt: For where Authority ſhall ſo far loſe it ſelf, as to lay ſo great a weight upon ſo ſmall a matter, it rendereth it ſelf contemptible; and then it's no marvel if it be contemned, having made it ſelf contemptible. What will our Lord do unto theſe that ſhall be found beating their Fellow-ſervants, and driving them from their Dwellings?

Again, Whoſoever ſquares his actions in things religious by the Spirit's requirings, he is a bad ſpirit, *&c.* Whoſoever would be governed by the great Law, *To do as we would be done unto*, he is out of the Truth; He that will not do what others would have him to do, he is wilful, ſtubborn, and obſtinate.

If the Body ſaith, It is to be ſo or not ſo, (though *two thirds* of them are otherwiſe minded, yet are ſilent) and if it ſhall happen for one to oppoſe the thing with much moderation, and the ſaid *two thirds* ſhall in their ſpirits unite with him, yet notwithſtanding a few of the combined Elders will bring him to the Bar, and unleſs he will own Condemnation, Judgment ſhall paſs againſt him, with ſuch an imperious Authority, that the others dare not open their mouths, ſo that their arbitrary

Commands they can impoſe upon their Fellow-Members. They proceed further, ſaying, He that will not ſubmit to the Body, oppoſeth God and his Truth; And they make the Body the Touch-ſtone, ſaying, This is according, or not according to Truth, as the Body hath Unity or not Unity with it; and ſo by this practice the Spirit of the Lord is to be tryed, and judged by the Body. This hath *two* parts, to deprive us of the Law of the Spirit, and to bring in a tyrannical Government; it would lead us from the Rule within, to ſubject us to a Rule without.

It is aſſerted in Print, that if I believe the Light within me directs me to a thing, and the Body ſhall not have unity with it, it is ſafer for me to rely upon the judgment of the Body. I remember about a *dozen* of the great ones ſubſcribed a Paper to this effect, and ſent it to *Hartford*, but it was there much diſliked: There was this alſo in it, That if any perſon had (as he thought) a command from God, to do a thing, or to put forth a thing in Print, he muſt firſt come and lay it before the Body, and as they judg, he muſt ſubmit. Is not this an arbitrary Government, bounded by no Law, but what *G. F.* and a few more pleaſe? Herein the ground of our Liberties is taken from us, (to wit) To live, act, and judg according to the Law within. In this is the diſtribution of Juſtice, and he that is overawed by a power without, ſtifles and ſtrangles true Judgment, which ariſeth in himſelf; by this is Juſtice and true Judgment, obſtructed and violated. It's the higheſt uſurpation of our juſt Liberties; For when ſuch Principles are eſtabliſhed, they are not eaſily laid down, they have encroached

Juriſdiction

Juriſdiction where none was, taking upon them a Power to judg and domineer over the Innocent, over the Conſcientious, over the tender in Spirit, by new Laws which the Spirit never gave forth, nor hath unity withal, nor many of the Body, which through fear oppoſe not theſe things. They go higher, they ſay, Their Judgment is God's, and their Acts are as binding as God's, it proceeding from the Spirit of the Lord in the Body: Their Judgments are ſo poſitive from God and for God, and their Cenſures ſo ſevere, which cauſeth a faint-heartedneſs in the weaker, to ſpeak according to their meaſure, leſt they ſhould diſpleaſe the Body, and be brought to Judgment. It is a dangerous evil for any man, men, or Counſel, to make him or them Lords, or Lawgivers in the Church: Chriſt himſelf being the immediate Lawgiver, and Judg in this the Day of his Power. Men have commonly thought, that to preſerve the Church in peace, is to ſuppreſs errour; whereas to preſerve them in Faith and Love, with the Father, Word and Spirit, this is rather to preſerve the Church.

How many perſons, under pretence of healing the Body, wound it ſtill deeper; and under pretence of preſerving its Peace, hurry it into endleſs Diſſentions; or reduce People to a Formal Faith! Doth not the aboveſaid Body practiſe the ſame? Yea. Ah! How do they build up that which they once pulled down; and do that themſelves which they have condemned in others! Ah! That they would ſuffer the Word only to be the Rule in the Kingdom, and the Light thereof alone to ſhine

there, and not to walk in the light of their own Fire, and in the Sparks which they themſelves have kindled, whereby they may lie down in ſorrow, whilſt they neglect the true Light, which lighteth every man that comes into the World.

In the true Church, Unity ſtands in diverſities; But in the falſe, Unity will not ſtand without Uniformity. And it is greatly to be lamented, how that very many will do nothing without the Authority of the Body, though it be never ſo clear in them; and this ſets up the Body above Chriſt.

And becauſe a further diſpenſation is not reliſhed by the Elders, the which they hide from the Inferiours, leſt their glory ſhould be eclipſed, and draw the reſt from a dependence upon them: They content themſelves with this limited Miniſtration, and ſet up Tabernacles here for their Reſidence; which is above, and beſide the Spirit of the Lord's teaching, which leads us on to know and follow the Lord. Theſe are they that ſtop *Iſraels* travel out of all appearances, which his Spirit leads not to; Theſe are they that lay ſtumbling blocks in the way in their Journey: Theſe are they that will not have the Lord's People, Prophets; that their Perſons may be ſtill had in admiration for advantage ſake: elſe, what meaneth it, that certain Perſons are appointed to ſpend the whole time in ſpeaking in every Meeting, and all the reſt to come as Hearers, neglecting the Gift in themſelves, only waiting upon their Lips. When as oftentimes freſh Springs ariſe in particulars, to make glad and comfort the Hearts of others: But through the long Declarations and Diſcouragement, withal,

the

the Springs are ſtopt, and the tender nipt. Ah! God will viſit you for theſe things. And certainly if this Babyloniſh practice had not been exerciſed, his precious Truth had been publiſhed in the mouths of thouſands more, and 10000 more to the knowledge thereof would have been brought; a greater growth in the Truth witneſſed, and the Mind and Will of the Lord more revealed; a greater diſcovery of the Man of Sin within and without us, by the tranſcendent brightneſs of the Everlaſting Day, which will again break forth, and recover the ground which hath been loſt; open the Myſteries which are yet hidden, break the Serpent's head, and wound the *Leviathan*. Amen, *Halelujah*.

Moreover, as others before them ſet up the Scriptures above the Spirit, in having that to be the Tryal, Touch-ſtone, Standard of Doctrine Worſhip, and of all Spirits; ſo do they greatly err in ſetting up the Body above the Spirit, in having the Spirit tryed by the Body; the one ſaith, *The Scripture is the Rule*; but in truth, their Meanings they make the Rule: The other ſaith, *The Spirit* (and not the Scripture) *is the Rule*; but the Dictates of the Body they make the Rule. For if I walk according to my Meaſure, and my Meaſure is my Rule, and it differs from the judgment of the Body; by their Rule I am to deny my Motion, becauſe it anſwers not the mind of the Body; for they lay down this as an infallible Rule, That *the Body will have a true ſenſe, feeling, and underſtanding of Motions, Viſions, Revelations Doctrines*, &c. *and therefore ſafeſt to make Her my Touch ſtone in all things relating to God.*

Ah! that ſhe would return from whence ſhe is

ſallen, and repent, that the Crown may again be ſet upon Her head.

The ſame Arguments which the Pope, *&c.* makes uſe of to ſupport himſelf, the Body uſeth; and ſevere judgment is denounced againſt him that ſhall ſpeak a word againſt the Authority of the Body, as it is againſt him that ſhall ſpeak againſt the Power and Authority of *Rome*. And as it was and is a common practice for the Pope to eſteem Drunkards, Whoremongers, *&c.* far better than *Non conformiſts*, even ſo it is with the Body at *Devonſhire*-Houſe.

If a *Non-conformiſt* endeavours to bring to light the viciouſneſs of the Prieſts, they will have wayes to prevent him, either to raiſe ſome Accuſations, or ſome other cunning Evaſion. The Body practiſeth the ſame, as I could inſtance, and may, when occaſion offers.

I have heard, from a credible hand, what a ſolemn Meeting there was appointed by *G. F.* and others of the Elders, to Judge and Condemn ſeveral Men and Women of good report; and ſhelter, cover, and hide the wanton Practices of others: and the more effectually to diſcourage perſons from diſcovering theſe wanton and unclean Miniſters; to ſome they would ſay, *Let it fall, bad Spirits will get it, and reflect upon good Friends*; to others, *Thou art an unclean Spirit, raking in Mire and Dirt, to lay open the Miſcarriages of others*; By which means the Adulterer goes free; onely perhaps private reproof paſſeth upon him.

Conſider, O Friends! Is it right to cover the Whoredoms of the wanton Miniſtry, *&c.* and unclean Strumpets? and judge ſo openly the miſtake

of

of a perſon, when the Actions were true, and in the ſame Houſe. Is not this apparently to diſcourage perſons from diſcovering theſe things, and encouraging of the other in their filthy and defiled Converſations? whom God will judge. *He that juſtifieth the Wicked, and condemneth the Innocent, is an abomination to the Lord.*

Again, thoſe that forbore the cuſtom of their Hats in Prayer, could not partake of their Rights as a Member, until a Renunciation thereof, and for no other cauſe; when Zealots for that form (though guilty of uncleanneſs, and other vile abominations, and the perſons accuſed for the ſame, yet) allow'd to miniſter as a Teacher, and employed in the Service for the Body.

Such was the rigidneſs, That perſons only ſuſpected to favour the forbearers of the *Hat*, muſt bear a publick teſtimony againſt them and their Spirit, or elſe be lyable to be diſown'd. If they were not drunk with an Arbitrary Power, they might ſure find out a *medium* (for the omittance of ſo ſmall a Ceremony) between an Ejection and an Approbation, between owning a perſon, and not giving him a liberty to exerciſe his Conſcience.

If this kind of Judicature had been ſet up in the Apoſtles dayes, what Confuſions, what Diſorders, what Diviſions, what Rents, and Breaches had there been in the Church? there being ſome that held a neceſſity of keeping the Ceremonial Law, others not; ſome for keeping of Dayes, others every Day alike; ſome for eating of Meats, others of Herbs; ſome for Circumciſion, others not. And *Paul*, to preſerve the Unity, notwithſtanding theſe differences, writ, not to judge one another in

Meats, &c. but to wait till God reveals it to him. And if *G. F.* and the Body had but this moderation, what a Harmony, what a Unity would there have been amongſt us!

The *Papiſts* had a way to try all ſuſpected Perſons by, namely, that they call the Sacrament of the Altar; the *Proteſtants* the Oath of Allegiance and Supremacy, as alſo the Renunciation of the Covenant; the *Presbyter* the Covenant it ſelf: And this Body tries ſuſpected Perſons by this, namely, *Haſt thou given teſtimony againſt the Spirit of the Hat?* I could never get any of them to define what this Hat-Spirit is. And as the *Papiſts* (to render the *Proteſtants* odious) ſtyled them *Hereticks*; the *Proteſtants*, *Phanaticks*, *Puritans*; and all Sects call us in ſcorn *Quakers*; and the ſame Spirit of reproach hath entered this Body, in ſtiling the forbearance of the *Hat*, *Hatters*, *Hat-men*. If any may have that Appellation, it's rather due unto you, who keep it off upon a Religious Account, than upon thoſe who keep it neither off nor on upon a Religious Account. They of the Circumciſion were ſo called, not becauſe they forbore the Practice of that Act, but becauſe they ſtill continued in it; and it's prepoſterous to give *Nick-names* unto perſons for not doing of a Thing by the name of the Thing. We were called *Quakers*; becauſe we trembled at his Word, not becauſe we did it not.

We diſpleaſed Man, becauſe we do not uncover our Heads before him; we ſay, and ſay true, true Reſpect doth not lie in the uncovering of our Heads; a pittiful low thing, to lay honour and reſpect in a *Hat*; we ſay, it's the honour below which periſheth: We ſay, it's an honour that may be trampled upon,

upon, and laid in the duſt, (as *William Baley* and others well ſaid, and many of theſe men that have born this faithful Teſtimony, are ſo far backſlidden, that they ſay there is a Reſpect and Reverence due unto God in it); Let the Judicious judge, whether the honour and reverence which they give God in this thing, according to their own words, be not the honour below, which periſheth.

They do not deny the giving of this Cap-honour unto men, becauſe there is honour in it, but becauſe there is no ſolidity in it, for juſt and true honour they acknowledge is due unto Superiors; and although *G. F.* and others have trampled upon this Hat-honour as the moſt vile Excrement, yet he and they do ſay unto us, *You give no more reverence unto God, than unto a Horſe.*

Is it not ſtrange that theſe men ſhall lay ſo much ſtreſs upon a *Hat*, as a Duty due unto God, when they have look't upon it as a poor low thing when Man hath required it; and to make us more odious, we are called *Ranting-Spirits*, when we do abhor and abominate that monſtrous Principle. It's probable many do forbear that practice, what then? muſt I therefore be a *Ranter*? Nay ſurely, no more than they are *Papiſts* that are in the ſame Exerciſe with them in this outward Obſervation. The *Ranter* gives no honour at all unto God, neither inward nor outward, but makes a deriſion at the Name of the Lord.

We do not forbear the *Hat* in this diſdain, or for want of reverence to the Holy, Pure God, (for if he required it, I believe we could not onely offer that, but our lives alſo) in the Service of the Lord, and for his Truth; but becauſe he doth not require this

this of us, but rather a more Spiritual Reverence: It is therefore an abuſe to be ſtiled *Ranting-Spirits*. It is a true Saying, and worthy our Obſervation, *That they conſpire together to deſtroy the Child Jeſus in us.*

Theſe ill Miniſters conjoyn together to ſubvert our Laws and Liberties, given by the Great *Jehovah*, by obſtructing or denying of Juſtice, (if they apprehend it ſutes not to their Intereſt) which is as the Life and Blood to the Body, and doth give warmth and motion to every Member, which is nouriſhed and enlivened by it; but being once ſtopped and ſeared up, as the particular muſt of neceſſity faint and languiſh, ſo muſt the whole frame be diſſolved; and aſſuredly, though they are lifted up, as it were, unto Heaven, in their proud imaginations, the Righteous God will blaſt all their exalted expectations, and they ſhall die and periſh in the general diſſolution; becauſe they have not regarded the Fatherleſs, nor pitried the poor in Spirit, nor compaſſionated the tender Conſcience, which feared to ſin againſt the Lord, but cruſhed, ſpoyled, and oppreſſed (without bowels of mercy) thoſe that had little ſtrength to help themſelves; invaded their Rights, violated their Liberties, endeavoured to take the Meat from the Children and give it unto Dogs.

Heretofore, before they were high and mighty, they were the Balm of *Gilead*, which healed our Wounds, reſtored our Spirits, and ſhewed us the way of Salvation; but of late years, like the Fig-tree mentioned in *Luke*, without efficacy, without Fruit, only deſtructive to the particular Members, who diſcharge their Duties and Conſciences; where-

whereas they ſhould be like the good Old-man, who dyeth in a full age, after he hath fought a good Fight, and overcome the Evil-one; they ſhould be like the Shock of Wheat which cometh in, in due ſeaſon, to uphold our lives with the ſtaff of Bread; and not unjuſt Judges to overthrow our Liberties; nor proud Elders, to overthrow the Goſpel. One thing more I have to add, and perhaps thou haſt not altogether forgotten it; it is this:

G. F being very ſick and weak for a long time, a tender Love roſe in the heart of *W. Goſnal*, to give him a friendly Viſit, and when he came into his Chamber, *G.* was tranſported into ſuch an high Paſſion, and uttered ſuch vehement and violent words againſt him, that many there preſent in the Room, were almoſt aſtoniſhed thereat; It was for this cauſe, *W. G.* long before ſignified unto *Samuel Newton* his apprehenſions, that *G. F.* would have ſtrucken him, (of this more hereafter) and he being liſted up in his Spirit, like *Lucifer*, he uttered words to this effect; *Friends, Although I have not yet told it you, I do now declare it, I have power to bind and to looſe whom I pleaſe.* How hath *Solomon Eccles* ſed this exalted ſpirit, who puts forth theſe words, *Stand up* Muggleton *the Sorcerer, whoſe mouth is full of Curſing, Lies, and Blaſphemy, who calleſt thy laſt Book a* Looking-Glaſs *for* G. Fox, *whoſe name thou art not worthy to take into thy mouth, who is a Prophet indeed, and hath been faithful in the Lord's Buſineſs from the beginning. It was ſaid of Chriſt, that he was in the world, and the World was made by Him, and the world knew him not: So it may be ſaid of this true Prophet, whom* John *ſaid, He was not; but then wilt*

feel

feel this Prophet one day as heavy as a milſtone upon thee; and although the World knows him not, yet he is known.

Certainly, ſuch Expreſſions are not fit to be given unto man; and to lift up one in this nature above his Brethren, is of dangerous Conſequence. Surely this mortal hath been greatly puft up by ſuch fawning, flattering *Paraſites*; Or elſe he would never ſuffer perſons to kneel before him: It is done upon two occaſions, though in a very private manner, and but by a few. The one is when he ſends you forth to Adminiſter; the other is upon ſome miſdemeanour committed by a Miniſter, and upon the acknowledging of his fault upon his bended Knees, then *G.* abſolves him. Such is the abſolute power which he takes to himſelf, That he will break open Letters, and alter the Contents. One of the moſt eminent Miniſters amongſt them, being of a moderate ſpirit, writ as in the name of the Lord, judging both thoſe that kept the *Hat* off or on, in a willful, oppoſite, contentious ſpirit; But as for thoſe that kept it off, or on, as to the Lord, thoſe he nor the Spirit of the Lord did not judg, or words to this purpoſe: he blotted out a line or more, and writ over it clearly another ſenſe, to wit, *That he did judg thoſe that kept it on, and not thoſe that kept it off*; and *John Whitehead*, who writ the Letter, knew not of it.

My heart is often-times grieved within me, and my ſpirit oppreſſed with Sorrow, when I call to mind their Lowlineſs, and their Plainneſs in Apparel! Ah, how did their Countenances and Garments ſuit with their Preaching of the Croſs of Jeſus, and very many were brought by their Miniſtry,

niſtry, out of Rich-clothings: But behold a Wonder! Theſe Miniſters, in a ſhort ſpace, got into the Rich-Habits, *to wit*, Beaver Hats, Camlet Cloaks, the fineſt of the Cloath, not inferiour to the Merchants of the City, ſetting aſide their *Lace* and *Ribbands*. It hath been their lot to be haled (with violence) out of the Aſſemblies of Profeſſors, for bearing of faithful Teſtimonies and thruſt into Priſon. Did I think to ſee the ſame violence offered in our Aſſemblies! Nay, but with Sorrow, mine eyes have ſeen pulling down, haleing out, and thruſting forth of our Meetings, and they went to the utmoſt, as far as their Power; And doubtleſs they wanted not Will, but Power to puniſh. Theſe ravening Wolves, which worry and prey upon the Flock, boaſt themſelves to be *Peers* in this Selected Body; And affirm, That if any of them commit a Fault, their *Peers*, or their equals, are only to be their Judges, and not the *Laity*, or Commonalty; So that in their Selected Aſſemblies, theſe keep the Inferiors at ſo great a diſtance, and their Spirits are ſo over-awed, that they dare not (but ſeldom) contradict the ſayings of the moſt eminent Elders.

It fell out that poor *James Claypoole* contradicted, and that with much moderation, the imperious Elder, *John Bolton*, for ſaying unto a maid, *That ſhe was firſt to ſee the evil in her ſelf, before ſhe judged it, and not* (ſaith he) *becauſe we ſay it.* This poor man, for this preſumption, was firſt to acknowledg his Error: Yet he in private confeſt it to be no Error; But being a man of peace, would rather bear his burthen, then to ſtand againſt, or contend with

with ſo great an Elder. How is it poſſible the Young ones can ſpeak their minds freely, when they are thus curbed and overawed? by this means a few will ſway a Meeting which way they pleaſe, unleſs the *Peers* are in Competition, then they meet as two great waters, ready to overwhelm one another, with their aſſerting both *in the name of the Lord*. To prove this, I ſhall give thee a few pregnant inſtances;

The *Firſt* is concerning the Marriage of *John Oſgood*, who is well known to be a man of Moderation, Sobriety, and of a deep Judgment, owning and holding forth, as occaſion offered, the Principles delivered; and he was held in ſuch reputation, that I know no mans Counſel had a greater influence upon, and acceptance with the Meeting than his; But after he came to forbear the exerciſe of the *Hat* in Prayer: The Zealots for that practice, did uſe their utmoſt endeavour to Screw him out of that power and authority which he had in the Meeting, as the Paper ſigned by *eleven* Miniſters doth clearly demonſtrate. It came to paſs, that it was his purpoſe to take *Rebecca Travers*, the Younger, to be his wife: firſt he went to the *Womans*-Meeting, according to Cuſtome, to acquaint them with his Intentions, and there they paſt it with ſo great an Acceptation, that a very conſiderable part of them went along with him to the Mens-Meeting, to juſtifie and ſtand to their procedure towards him, if occaſion offered, whereas others have ſeldom above two. He likewiſe acquainted the Men with it, and after a ſhort ſpace, one there charged him for oppoſing a Servant of

of the Lord, that had declared a thing in the Name of the Lord.

He presently cleared himself from this aspersion, by proving the person to be in a notorious falsity, which he asserted in the name of the Lord; this Blasphemer, that is thus stiled the Servant of the Lord, under the pretence of a Physician or Chyrurgeon, made it his common practice to commit Uncleanness, and wantonness towards Women; and yet he was employed and sent by *G. F.* to judge Persons and Meetings; he made him also as his Companion in his Travels, and covered him in his wickedness, insomuch that it was a crime sufficient to take notice thereof.

And although *John Osgood* cleared himself as is above expressed, *John Bolton* with two or three more had another snare for him; namely, *Wilt thou give a testimony against the Hat-spirit?* His Reply was to this purpose, *When he saw it to be an evil, he should; but at the present he did not, and therefore could not give a Testimony against a thing, before it was manifested in him to be an Evil.* This would not satisfie them, although he again came into their practice, in the keeping of it off. This Marriage was declared by *Rebecca Travers* the Elder, and *J. O.* to be of the Lord: and *John Bolton*, with not above *two* or *three* more, did so oppose the passing thereof, *in the name of the Lord*, that it could not be obtained, unless he would give a testimony as above, and yet almost the whole Meeting was for passing of it. This will seem prodigious to persons ignorant in these affairs.

He therefore, without their consents, appointed a Day to take his Wife, and a very considerable number of the Meeting were Witnesses thereof. Such was the Severity and Lordliness of *J. B.* that he in publick disowned *Tho. Salthouse*, for his being there a Witness, and for his Moderation. These Transactions did so seize upon the Spirits of others, that it was exceeding difficult for any to obtain Witnesses in such an affair, if the Meeting refused to pass it, though never so unjustly.

By what hath been said, it may be clearly discerned, That the greatest part of the Meeting signifie no more than Cyphers, that a few Rule by Will and Pleasure, a certain ready way it is to make Hypocrites; for what greater temptation can a man meet withal to reduce him to a conformity against his Conscience, than to deprive him of a Person whom he most dearly loves? And what greater rigidness can there be to deny the accomplishment of so weighty a Concern, for the omittance of so small a Ceremony as the *Hat*?

Let this be had in perpetual memory, That some of you were Judged, Condemned, and Executed, for no other Cause than the *Hat*, and now they Judge, Condemn, and Excommunicate for the same, (Oh greatly to be admired!) Not that I am against this practice when required of the Lord, but against the customary use thereof; for this I have known, and frequently seen, that when a Minister hath ended his Declaration, and a general apprehension that he will make a close with Prayer, off goes their *Hats*, according to the custom of other Societies; and immediately up stands another

ther and begins a new Declaration, then, as men aſhamed, on goes their *Hats* again. Moreover, it will happen ſometimes for a man to be overtaken with ſleep when the Prayer is begun, by ſome accident or other he is diſturbed; but before he is well awakned, he ſnatches off his *Hat* as a man affrighted: Can I judge that thoſe things are any other than a formal Cuſtom? Nay aſſuredly, others do not pretend that ſpirituality of Worſhip, and therefore it is no marvel in them.

I never could yet underſtand why the Head may be covered by an Aſſembly, when a Miniſter ſhall return high Praiſes unto the Lord, in an elevated, freſh, and lively Spirit, and to be ſo erronious as to be excommunicated for the ſame in time of Prayer.

I have been the larger upon this Inſtance, becauſe it proves the greateſt part that is here written.

The next is this *M. Boreman* and *Elizabeth Baily* came before the Men's Meeting, to expreſs their intentions touching their Marriage; the one part declared poſitively, as from the Lord, that it was to paſs, *John Nelſon*, *Gerrard Roberts*, and *Thomas Briggs* were three of them, beſides many more. *Tho. Briggs* was tranſported into ſuch an angry zeal, that he told them, That *it was of the Lord, and that they oppoſed the mind of the Lord*: But when the other Party came cloſe to the buſineſs, he did not know whom the Perſons were that intended their Marriage, to his great ſhame. *John Bolton*, and *Sam. Newton*, were the great Oppoſers, under the ſame pretence, but indeed with

more moderation. Several went home with grieved and ſorrowful hearts, whereof *John Osgood* was one, and *William Philips* another; I could name more, but let this ſuffice.

The next is concerning *John Swinton*, who did write a large Paper by way of Lamentation, as being commanded and required of the Lord to publiſh the ſame, wherein was expreſt, That *the Leaders (the Leaders) were greatly guilty of the fulneſs of Dyet, fineneß in Apparel, and of ſpeaking words out of the Life, which was a burthen to the Life:* He juſtified this for ſeveral years, though ſtrongly urged to deny it; but at laſt they purſued him ſo cloſely, that the Meeting at *Devonſhire-houſe* ſent for him out of *Scotland*, in the Winter-time, for Him and his Paper to be tryed: But before he came, there was a meeting at the ſaid place concerning him, and there *John Bolton*, *Gilbert Layty*, *John Nelſon*, and *Charles Harris*, with many others, paſt Judgment againſt Him and his Paper: A Reply was made by *Gawen Lawrey*, That *it was not regular to deal ſo by a Perſon and his Writings, that was not there to anſwer for himſelf; to Condemn Him, and then to Try him.* This I bring as a further proof of their unreaſonable Tyranny; For what Juſtice and true Judgment could be expected, when theſe Grandees, who were his Judges, did give Judgment againſt him beforehand?

In a ſhort ſpace after *John* came to *London*, and a Meeting was again appointed; He ſaw the Breach would be great, and likewiſe his Exerciſe, telling divers before-hand, *The Child muſt not be divided,*

divided, nor the Seamleſs-garment rent: and ſo when the day came, he denyed the Paper, and the Spirit that gave it forth, yea, *fit for the fire*; and moreover, That *it was writ in an hour of temptation and weakneſs.*

Let the impartial judge, whether this Recantation was not done rather in ſuch an hour? and whether the things are not true that he declared?

It's time to conclude, having dwelt long enough upon this Subject, with this Counſel and Admonition to the High and Mighty, and to the lofty Mountains, and aſpiring Cedars of this Aſſembly, before ſpoken of: Deſpiſe not to take counſel of a Fool, nor diſdain the advice of the young and weak Ones, for 'tis poſſible, deep knowledge and yet little eſteem may be found together: This I have to inform you, that though you have reduced many to a ſober life, the way to keep them, and to bring in more into the ſame Fold, is by mildneſs; not ſetting up a Lordly Judicature over the Conſcience, for by this all Profeſſions have been ſplit before us; and it is obſerved, That when the Spirit of Lordſhip enters a People over their Fellows, the Lord doth diſappoint the Undertakers thereof, by the withdrawing of his pure Spirit.

My Soul's deſire is, That the Spirit of Lordſhip and Exaltedneſs, which hath entred the Body, may be cruſht for ever, that the little Ones may ſerve the Lord without fear, and be found in the Exerciſe of nothing in the Worſhip of God, but what his pure Spirit leads unto, and out of that, Truth may ſpring up in the hearts of thouſands, by en-

joying of this holy Liberty, and that God may be exalted in the Earth, that the Horn of all Oppreſſions may be broken, and daſht to pieces, to the praiſe of the Name of the Lord, that the Light of his Glory may ſhine in our Temples in its ſtrength and luſtre, not wanting a proud Lordly Body to rule over us, nor a proud wanton lazy Miniſtry to monopolize his precious Truth from us, but that every one may ſit under his own Vine without fear, and eat his Bread at his own Table. And God bears me this Teſtimony, That his Truth, as it hath been declared, is dear unto me, and the Principles delivered, my Soul doth own; and therefore, according to my Meaſure, ought to have a place in the Body; but from the Body of Chriſt, and the Unity of his Spirit they cannot exclude me, and therefore my Soul is abundantly ſatisfied and refreſhed, in my ſolitary Retirements, and deſires not to joyn hands to oppreſs any, nor yet to give up my neck unto the Yoke of Bondage, nor my Back to the Oppreſſion, nor my Judgment and Eyes to the Body: Though I can give my Back to the Smiter, and my Cheeks to the pulling off of the Hair, yet it is through a patient ſuffering, and not a ſordid ſlaviſh ſubjection.

And although they daily exerciſe the Oppreſſions before-mentioned, yet by their deceitful flatteries, they make people believe, That they are a harmleſs, innocent, and peaceable People, ſuffering and bearing wrong, but not doing any; or if any perſons Write, or Speak their Grief, that the Publick take notice of, they will repreſent them under ſuch terms as may render them odious; and the more

effectual

effectually to weaken their Teſtimonies, they will fix upon them ſcurrilous and contemptible Appellation, as *Scotch-men, Welch-men, Tinker, Taylor*, &c. ſome of them utterly untrue; and to prevent an inquiſition into the truth of the matter, they would make people believe that they are envious, malicious, and diſcompoſed Spirits, bad, dirty, factious, and ranting Spirits, who are gone from Truth, and are out of Truth.

Such is the portion of thoſe that appear in the leaſt againſt their imperious, tyrannical, and laſcivious Actions; and what-ever man detected the fallacies and deſtructive Cheats of imperious diſdainful men, but was thus reproached? Muſt it be juſtice in them to complain of their Oppreſſions, and Envy; and Malice, *&c.* in us to complain of ours? their years are but few, yet verily they have been exceeding expert in learning of the *Papiſts* ſubtilties.

If I have any intereſt in a Burial-place, and diſpleaſe the Body by diſcharging of a good Conſcience, I ſhall be deprived thereof, and be neceſſitated to ſeek a place for my dead elſe-where: albeit, the Truth, as it hath been declared, is dear unto, and precious with me; for ſay they, *Thou oppoſeſt Friends who are in the Truth.* Let the Spiritual Man judge whether this is not a ſetting up themſelves? yea, let the reaſonable Man judge, whether this is not to diſpoſe of my Right and Propriety by Will and Pleaſure? they are like the *Phariſees* of old, who were more zealous to keep up their Traditions, than the Law given from the Lord, for they are more zealous to keep up their power as a Body, than the Truth it ſelf.

It appears plainly unto the Juſt and Righteous Man, that *G. F.* and the reſt of his Councel have endeavoured to ſubvert the Royal Law of Liberty, and to introduce an Arbitrary and Tyrannical Government over the Conſcience, over the Flock of God.

Theſe are the ravening Wolves which prey upon the little Ones in a Lordly Spirit; This is that envenomed ſpirit which hath tainted their Judgments, poyſoned their Hearts, and blinded their Eyes; how hainous it is in the Nature, how miſchievous in the Effects of it? which will beſt appear, if it be examined by that infallible Law, *To do as we would be done unto*; This is the Foundation of all Laws, out of which they are derived; this is the Supream Law, and the Health of the People, and end of all Laws to which they are deſigned: And how far this Spirit in them ſtands in oppoſition to this Law, I ſhall further manifeſt.

They pretend and claim an Infallibility in Judgment, *&c.* (not that I am againſt Infallibility, but that it is in a ſpecial manner peculiar to them, as they are a Body, this I am againſt) yet who more fallible in Judgment than they? who more partial in Juſtice? And what can be more dangerous and deſtructive to the well-being of a People, than ſuch a claim without it? If they were in it, aſſuredly they would boaſt leſs, be more humble and chaſt, more ſelf-denying and mortified in their Converſations.

I ſhall be lyable to tranſgreſs, by breaking a Law hidden in their Breaſts; that muſt be a Crime which they are pleaſed to ſay is ſo; all muſt be error which they

they pleaſe to call ſo. *What* (ſay they) *doſt thou ſee, doſt thou feel that which the Body doth not? thou art in an exalted Spirit, the Body hath no unity with it; if it had been a true motion, the Body would have a ſence thereof,* (behold the Touch-ſtone); and certainly in their degenerated Natures, as many great enormities have been, ſo greater will be produc'd: Luſt will become a Law, Envy will become a Law; Ambition and Covetouſneſs will become Laws: What Dictates, what Diviſions ſuch Laws will produce, may eaſily be diſcerned by the late Viciſſitudes, to diſpoſe of all to the maintenance of it ſelf? The bounds of the Royal Law they have removed and broken, (and this miſchief muſt needs enſue in the ſtead thereof, Tyranny eſtabliſhed) and yet they will tell us, *It's for the honour of Truth, and its ſervice from the Spirit of Truth.*

What greater diſhonour can there be to the Lord God of Heaven and Earth, than to pretend his Holy, Pure Spirit in the practice of Injuſtice and Oppreſſion, and to make uſe of his great Name and Power to patronize their pride and exalted Spirits?

Such arbitrary courſes have an ill Operation upon the Spirits of Men, it weakens their Hearts, and cools their Courage, and begets in them a ſlaviſh Temper and Diſpoſition; and where this arbitrary and unlimited Power is ſet up, a way is open not only for the ſecurity, but for the Advancement and Incouragement of evil, and a means to encreaſe Flatterers. Such men are apteſt to cry up the Body in all reſpects, and are the only good Friends; But others (though exemplary in their Converſati-

ons) who cannot yield and comply againſt the light in their Conſciences, to ſome of their proceedings, are ſubject to their Jealouſie, Cenſure, if not an Ejection.

In days paſt the Lord raiſed up a *Moſes* to be a Ruler and Leader to his People *Iſrael*, who were then under Types, Figures and Shadows; and the Lord ſpake to his People by his Servant *Moſes*: But another Adminiſtration more glorious is eſtabliſhed; to wit, The Diſpenſation of the Son of God, whom *Moſes* propheſied of, who ſpeaketh from Heaven, who is the End of all Figures, Types and Shadows, he who is the ſubſtance of all Types, *&c.* is now the Great Captain, and Leader of his People, makes uſe of and layes by what Inſtruments he pleaſeth, reveals his Mind ſometimes to one, ſometimes to another, without reſpect to Perſons or Bodies, as he pleaſeth, That there may be no glorying but in the Lord; *He abaſeth the proud, and exalteth the humble*; hides his mind from the high and mighty, from the wiſe and prudent, and reveals himſelf unto Babes; and therefore he needeth not a *Fox*, nor a Body to conveigh his Will unto his People, he being himſelf their Teacher, and hath planted his Laws in their Hearts, and given them an holy Anointing, to know the *Spirit of Truth*, from the *Spirit of Errour*.

And albeit the Kings of the Earth exerciſe Lordſhip and Authority over their People, yet it ought not to be ſo among the Diſciples of Chriſt, being all Brethren; But for the greateſt to be well contented to ſerve in the meaneſt employment, if the Lord requires it, as to be ſerved, to hearken, and ſubmit

mit to the voice of his Spirit, in the leaſt Babe as in the greateſt, or, as in the Body.

And I affirm, the Lord did not raiſe them up to bring us off from the barren Mountains, to feed upon them who are now become a Deſart; nor from under our Oppreſſors, to turn Oppreſſors themſelves: Let them remember the Army, it is their Figure; and if the Lord's anger waxed hot againſt them, for their Unfaithfulneſs, what will be the portion of theſe, who have ſo deeply Apoſtatized from clearer Manifeſtations?

Many of the moſt eminent have had potent Impulſes, to give forth ſolid, and ſound Arguments for Liberty of Conſcience, and have pleaded ſtrongly for the ſame, yet *George Fox* was heard to ſay in a ſelected great Aſſembly thus, *Though many Friends have writ for Liberty of Conſcience, I never lik'd the word, it is not a good word, No Liberty to the Preſbyterians, no Liberty to the Papiſts, no Liberty to the Independents, no Liberty to the Baptiſts*, &c. Liberty is to be only in the Truth, and ſaith he, no Liberty out of the Power. In anſwer unto this, Truth gives Liberty unto the weak, yet no weakneſs in the Truth.

Since the Spirit is withdrawn, they do greatly boaſt the Power is as much, and as freſh as ever, (if ſo, they would be more refreſhed with it, and leſs with Sleep in their Aſſemblies) and their Unity as entire as ever. Yet verily, ſharper Contentions are ſeldom found amongſt any People. To prove this, I will ſet down two notable Examples, it is between four famous and eminent Elders:

Firſt, *Tho. Salthouſe* and *John Bolton*: *T. S.* being

ing a man of ſome moderation and tenderneſs, uſed his endeavours to beget a reconcilement between the Practicers and Forbearers of the *Hat* in Prayer, and to receive each other as Brethren, though they differ in that particular thing; But that high and hot-ſpirited Elder *J. B.* called him falſe Prophet, reputed him worſe than the Forbearers, and oppoſed his Miniſtry, until with much ado a Reconcilement was made by a condeſcention on both parts.

The other is between *G. Fox* and *Sam. Newton*, who being a man of ſome Honeſty and Cleanneſs in his Spirit, was againſt having of a perſon to act in their behalf, as in relation to Sufferings, whoſe Converſation preached not Righteouſneſs; But *G. F.* oppoſed him with ſo much wrath and violence, that ſome there preſent thought he would have ſtrucken him, he being a perſon ſo rightly qualified and accompliſhed for *George*'s Intereſt.

Such is the ſwelling pride of this *Luciferian*, that he gave forth a Paper, That *his Marriage with* Margaret Fell, *was a figure of the Marriage between Chriſt and the Church.* I may more juſtly believe it to be a figure of the great Apoſtacy from the Truth, and barrenneſs in the Truth.

He likewiſe declared, That *his Marriage was above the ſtate of* Adam *in his Innocency, in the ſtate of the ſecond* Adam, *who never fell.* This Paper was ſo ill reſented, and ſo much diſlik'd, that it was call'd in again; and a rare thing it was to get a ſight thereof, albeit through an accident, I had a a view of it.

The aboveſaid *Samuel Newton* and *John Bolton*,

19

to give them their due, have not taken a little pains, labour, and travel, to bring to Light and to Judgment such unheard-of Practises of beastly wantonness, and filthy uncleanness, that it is hard to believe the excess thereof: But *John Bolton* hath, or had a confession in writing from one or two of the Female Persons concern'd, of the debauched Actions, to declare the truth thereof; yet notwithstanding they met with such great Obstructions and Opposition, that they cannot accomplish a thorow-examination of it, because it toucheth many Eminent Ones in the Ministry; who from day to day resorted unto them, and giving them these Appellations, *Innocent Lasses, and Daughters of Sion.*

Sometimes it comes to pass, that two approved of in the Ministry, will oppose and judge each other in publick Assemblies, in the Name of the Lord: But to prevent the evil effects thereof, the next day Persons shall be appointed to declare the Greatness of their Unity, and the Oneness in their Spirits.

But lest there should be a misapplication of what I have written; when I express *the Body*, I do declare, my meaning is, The Second-Dayes Meeting at *Devonshire*-house, with some other Principals in other Countreys, who are their Abettors, and not the whole Body of the People called *Quakers*; for I am assured, and well know, that very many have not bowed to this Golden Image, with whom my Soul hath Unity, and with whom I am refreshed.

And

And moreover, I meet with many who will freely open their hearts to me, with grieved and sorrowful Spirits, to behold what domineering, and what partial Judgment is practiſed, what ſeverity and tyranny is exerciſed at this Meeting, but eſpecially againſt Diſſenters.

But, ſay they, *it is out of our power to redreſs it, until God doth change their hearts, or give us more power*; reckoning themſelves at preſent too weak to grapple with theſe *Goliah's*, unleſs the little Stone be given them to ſmite them on their foreheads, or words to this purpoſe.

Let us truſt in the Lord, and wait upon him with patience in Faith which overcomes the World; that he will threſh the Mountains, and rebuke the High and Mighty, who are exalted above their Meaſures; and exalt his Truth over all, that Juſtice and Righteouſneſs may flow as a River, to the rejoycing of his oppreſſed People, and to the Praiſe and Glory of his Name for ever. From a deep Mourner in Iſrael, to behold how the Earth is filled with violence, and the righteous Seed oppreſſed.

Dear Friend, It hath pleaſed the Lord to raiſe thee up to bear a Teſtimony againſt an Adulterous, Tyrannical, and an Hypocritical Generation; let the Word of the Lord therefore have a free paſſage in and through thee, and conſult not with Fleſh and Blood; watch againſt the Enemy, leſt he darken thy underſtanding, that thou canſt not diſtinguiſh between the Precious and the Vile. Mix not thy own thoughts with the motions of the Spirit; keep

keep in the Fear, and in the Humility, that an exalted Spirit may be kept out: Build thy House upon the Rock of Ages, and ſtand in the unchangeable without wavering, that thy Converſation may be without blemiſh, thy Judgment without error, and thy Love unto the Truth without diſſimulation. Be faithful unto the Lord's requirings, that diſobedience may not enter. Remember the Root bears the Tree, and the Tree the Branches; if the natural Branches were cut off through unbelief, and thou with thouſands grafted in, be not high-minded, but fear.

From a little hidden One of the

Flock of Jeſus.

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